

16th Saffar 1439AH - 23rd Saffar 1440AH

27th October - 2nd November 2018



Layth's • List

10 MIND-BLOWING ISLAMIC POSTS

On the Internet This week!
By Muslim Social Media Users and Bloggers

WEEK 20

Pristinecreed.com/laythlist/



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All praise is due to Allah, the Lord of the Alameen. May His peace and blessings be upon our noble prophet Muhammad (salallahu alayhi wasalaam), his household, his companions and all those who follow his laid path till the day of judgement.

Here is another glorious editon of Layth's List.

Please contact us if you'll like us to follow your posts, or if you'll like to **nominate someone whose posts can be followed by us**. We'll be especially glad to have your nominations! We'll just recommend you inform the person you nominate as soon as possible.

To contact us is simple, all our social media addresses, email and phone numbers are just at the end of this page.

Layth List e-magazine is run by a group of dedicated volunteers. The continued weekly production of the magazine is sustained through donations and advertisements in the magazine. All proceeds generated by the magazine are put back as expense in sourcing for more contents for our numerous readers who access the magazine at no cost.

All praise is due to Allah by which all good things are accomplished.

For nominations, pls call/text/whatsapp:

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WARNING: This video speaks the truth but many people won't like it!

Before you leave an angry comment, ask yourself this: How many times does Allah say, "Those who believe AND do good deeds" in the Qur'an? The answer is that He says this many times, emphasizing the importance of belief and action.

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Tonight after his class Shaykh Abdallah was approached by a soldier who asked the Shaykh for advice.

Of all the things he could have said, the Shaykh focused in on one message:

Don't oppress people. Save others from your harm. For the love of Allah, don't oppress those you have power over.

This could be anything as little coming home from work like a bear and upsetting your wife and kids or it could be as major as sexual assault or endangering others' lives.

Oppressing people destroys families, it destroys societies. Its effects are felt for generations. The downward spiral of oppression, victim-hood, revenge, oppression, is difficult to break.

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Certain Muslim activists -- like Linda Sarsour and the directors of HEART Women and Girls -- attempt to win the support of the Muslim community by claiming they oppose government de-radicalization programs aimed at policing the Muslim community. These activists and mental health providers claim that they oppose CVE and they oppose racist government initiatives that target the Muslim community. They expect the broader Muslim community to applaud them for their "brave" stance against government power.

The brazen contradiction is that these folks also loudly promote LGBT in the Muslim community. Promoting LGBT identity, behavior, aggressive displays of, de-stigmatization, etc., has been recognized by numerous DC policy groups as being key to "de-radicalization" of the Muslim community. The more accepted LGBT acts, identity, "lifestyle," etc., is among Muslims, the more likely Muslims are to accept Western domination of their countries, whether it be economic, political, or cultural domination. Promoting LGBT is a critical component of Western imperialism, as noted by even non-Muslim academics like Joseph Massad in his book Islam in Liberalism.

We need to be aware that the occupation and colonization of the

Muslim world is not solely done by means of tanks and missiles. The imposition of foreign values is also used to brutally subjugate the Muslim masses. The spread of LGBT normalization in the Muslim community is one example of this strategy in action. Those Muslim activists promoting LGBT are simply tools for Western imperialism, whether they recognize it or not. How sadly ironic and hypocritical that they claim to be champions of the Muslim community, speaking truth to power, when in reality, they are key players in entrenching it.

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Abu Hurairah (radiyallaahu-anhu) who said:

The Messenger of Allaah [ﷺ] said,
“Part of the perfection
of a person’s Islaam
is his leaving
that which is of no
concern to him”

Hassan Hadith. Reported by Imaam Tirmidhi and others

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On the authority of Abu Hurairah (radiyallaahu-anhu) who said: The Messenger of Allaah (sallal-laahu-alayhi-wasallam) said, “ Part of the perfection of a person’s Islaam is his leaving that which is of no concern to him” (Hassan Hadith. Reported by Imaam Tirmidhi and others)

Imaam Muhammad Ibn Saaleh al Uthaimeen (rahimahullaah) said:

From the benefits of this narration are:

Indeed, Islaam gathers all the excellent qualities. Our Sheikh Abdur Rahman Bin Sa’di (rahimahullaah) has written a treatise on this topic (titled): ‘The Excellence of The Religion of Islaam’. Likewise, Shaikh Abdul Azeez Bin Muhammad Bin Sulaymaan (rahimahullaah) has written a treatise on this topic.

And all the excellent qualities of Islaam are gathered in two statements. Allaah (The Might and Majestic) said:

” Verily, Allaah enjoins Al Adl (i.e. justice and worshipping none but Allaah Alone) and Al-Ihsaan [i.e. to be patient in performing your duties to Allaah, totally for Allaah’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner.” 16:90

Part of the perfection of (a Person’s) Islaam is his leaving what is of no importance to him and that which has no connection to his affairs and needs. One cannot perfect his Islaam through

preoccupying himself with what does not concern him. This happens to many people, so you either find him speaking about affairs that do not concern him, or a person asks him about affairs that do not concern him and he enters into what does not concern him. This leads to weakening (one's Islaam).

Indeed, it is incumbent upon the person to seek after the excellent qualities of Islaam, in order to abandon what does not concern him and to be at ease. He will exhaust himself if he busies himself with affairs that are neither important nor of concern to him. And an obscurity occurs on this point here, and that is: Does the slave's abandonment of that which does not concern him (mean) that he is to abandon enjoining good and Forbidding Evil?

The Answer: No, because Enjoining Good and Forbidding Evil is something that concerns the person, as Allaah (The Most High) said:

ﷻ

” Let there arise out of you a group of people inviting to all that is good and forbidding Al-Munkar” 3:104

So if you see a person upon evil, you should say to him, ” O brother! This is a munkar. It is not permissible.” The person who witnesses that (evil) has no right to say, ”This does not concern me” , and it will not be accepted were you to say this. That is because enjoining good and forbidding evil concerns the whole Ummah.

And there is (also) what is connected to one's family, his sons and daughters (with regards enjoining good and forbidding evil). It is the concern of the shepherd of the house to guide them towards good and command them with it, and to warn them against evil and prohibit them from that. He (The Mighty and Majestic) said:

”O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones” 66:6

Imaam Sa'di (rahimahullaah) said:

The Good Doer busies himself with what concerns him from the obligations and abandons disobedience and evil deeds. He (abandons) that which does not befit him of the detested affairs and those permissible things that bring him no benefit, rather he loses goodness by indulging in such affairs. So his (sallal-laahu-alayhi-wasallam) statement: ”Part of the perfection of a person's Islaam is his leaving that which is of no concern to him” has a more general meaning than what we have mentioned. [Ref 1. End of quote]

Allaah (The Most High) said:

ﷻ

ﷻ

O you who believe! Take care of your own selves. If you follow the right guidance no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.[5:105

Allaah (The Most High) said: ﷻ O you who believe! Take care of your own selves. That is: Strive in rectifying and perfecting your own souls, and keep them firm upon traversing the straight path; because if you are righteous, you will not be harmed by the one deviated from the straight path and is not guided to the upright religion; rather he only harms himself. (However), this does not indicate that the slave (i.e. the Muslim) is not harmed if he abandoned enjoining good and forbidding evil, and is negligent towards it; for indeed his guidance will not be

complete except through fulfilling what is obligated on him with regards to enjoining good and forbidding evil. Yes, if he is (genuinely) unable to stop evil with his hand and his tongue, but rejects it in his heart, then indeed he will not be harmed by the misguidance of others.

[-The return of you all is to Allah] That is: Your final destination is the day of Judgement and your gathering will be in the presence of Allaah (The Most High); ” then He will inform you about (all) that which you used to do” regarding (your) good and evil (deeds). [Ref 2. End of quote]

Some of the Salaf said: ‘If Allaah wishes good for a slave, He opens for him a door for (performing) actions and closes the door of argumentation for him; and if Allaah wishes evil for a slave, He closes the door of (performing) actions for him and opens up the door of argumentation for him.’ [Jaami Bayaan al-Ilm of Ibn Abdul Barr (rahimahullaah) 2/93]

Question to Imaam Abdul Azeez Bin Baaz (Rahimahullaah):

Is enjoining Ma’ruf and forbidding Munkar, namely correcting the wrong by the hand, a right for all Muslims or is it just confined to those in authority and their deputies?

A: Correcting the wrong is a right for all Muslims according to their ability, because the Messenger (peace be upon him) said, “Anyone of you who sees Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith).” (Muslim, Abu Dawood, Tirmidhi & others)

However, changing by the hand must be based on ability that will not result in greater corruption or evil. Man has the right to rectify matters with his hand (by taking action) in his home, with his children, wife, and servants; and a manager has the authority to make changes with the hand within the organization they are responsible for, in accordance with the instructions that were given to them [i.e. the allowance given to them by the state authorities]. Otherwise, people should not change with their hand anything they are not authorised to change. If they do make changes in matters that they have no authority over, this will result in more evil and great corruption between them and the people and between the people and the state.

In this case they should make the change with their tongue (by speaking out). They may say: “O so-and-so! Fear Allah! That is not permissible,” “This is Haram (prohibited),” or: “That is Wajib (obligatory) on you,” and clarify it with Shar’iy (Islamic legal) evidence. [NB: In the UK, objecting to certain behaviour can be viewed as harassment or verbal abuse, therefore a Muslim should be aware of what the law allows him before he says or does anything whilst living in the West].

As for changing matters with the hand, this should be done where one has authority, such as one’s home [i.e. within what the law allows], with those under one’s responsibility, or those authorized by the ruler, such as organizations given permission and authority to enjoin Ma’ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). They should make changes in accordance to the degree of authority that has been given to them, in the way prescribed by the Shari’ah (Islamic law), without exceeding their jurisdiction. The same applies to the governor of a city; he should make changes with his hand, in accordance with the instructions he has. [Fataawa Ibn Baaz 8/208]

Shaikhul Islaam Ibn Taymiyyah (rahimahullaah) said:

It is obligated on the one who enjoins good and forbids evil that enjoining good and forbidding evil is (carried out) for the sake of Allaah, and that his intention is to rectify the affairs of the one he commands towards good and forbids from evil and to establish the proofs. His intention should not be for seeking leadership for himself, or for his group or to diminish the worth of others.” [Quoted in ‘Kun Salafiiyyan Alal Jaad-dati page:62-63]

And Allaah knows best

[1] [Source: ‘Sharh Al-Arba’een An-Nawawiyyah’ of Imaam Muhammad Ibn Saaleh al Uthaimeen (rahimahullaah), (Hadith No: 12), (page 158-159). Sharh Al-Arba’een Nawawiyyah, with comments of Imaam Nawawi, Imaam Sa’di, Imaam Ibn Da-qeeq al Eed and Imaam Muhammad Bin Saaleh al Uthaimeen (rahimahumullaah jamee-an), page:96]

[2] Source: Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer kalaam Al-Mannaan of Imaam as-Saa’di (rahimahullaah)]

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What's Graphology?!

A screenshot of a tweet on a dark background. At the top left, there is a circular profile picture of a man with a beard. To its right, the name "Assim Alhakeem" is written in white, followed by the handle "@Assimalhakeem" in a lighter grey. A small downward arrow icon is in the top right corner. The main text of the tweet reads: "This is part of soothsaying and fortune telling and it is not permissible." Below this, there is a rounded rectangular box containing a reply. The reply is from "piña @justlikeapearl" and says: "@Assimalhakeem is graphology permissible in Islam?" Below the reply box, there is a link that says "Show this thread". At the bottom of the tweet, it says "4:02 PM · 28 Oct 18 from Jeddah, Saudi Arabia".

What's Graphology?!

Graphology (or graphoanalysis, but not graphanalysis) is the analysis of the physical characteristics and patterns of handwriting claiming to be able to identify the writer, indicating psychological state at the time of writing, or evaluating personality characteristics. It is generally considered a pseudoscience.

Q) is graphology permissible in Islam?

A) This is part of soothsaying and fortune telling and it is not permissible.

<https://t.co/djW9t2faXa>

#HappyQnA

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Happiness is Sunnah

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CONTEMPLATE



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CONTEMPLATE

For a Muslim, the purpose of all his actions should be for attaining the Akhirah (the Hereafter). This should be the purpose – the worship of Allah, the pleasure of Allah, the Jannah (Paradise), the protection from the punishment of the grave and the Jahannam (Hellfire).

For how long do we live in this Dunya?! How many years?! 50 years? 60? 70? 100? How long is that as compared to the life of the Barzakh?! And how long is that as compared to the life of the Hereafter?!

Example → Noshah I[] spent 950 years of his life in calling people towards Allah. Compare that to how many thousands of years he is living in the life of Barzakh?!

Another example → We are in the year 1440H. Uthmaan Ibn Affaan I[] was assassinated near the end of the year 35H. How many years have passed since then? For how many years has he been in the grave? More than 1,400 (one thousand four hundred) years!

1,400 YEARS OF LIFE IN THE BARZAKH!

Till when will he be in the grave?! Another 100 years?! Another 1,000 years?! Only Allah knows when the Hour will be established.

This life - in the Barzakh (in the grave) - of 1,000 years or 2,000 years, or as much as Allah Wills! Does it not deserve that we work for it so that we are blessed in it?!

This life of 50, 60 or 70 years which we live, deduct from it the many years that go in childhood! Deduct from it the many years that go in sleeping! Deduct from it the years that go in sickness! Deduct from it the many years that go in old age and senility! How much of it is left?!

Then comes the Hereafter! The Eternal life! The life with no end! The life with no death – either in the Jannah or in the Jahannam! O Allah make us of the people of Paradise and protect us from the punishment of the Hellfire!

So we want to abandon the life of the Hereafter for the life of this world?! We want to gain the life of this fleeting world at the price of the Hereafter?! What's wrong with us?!

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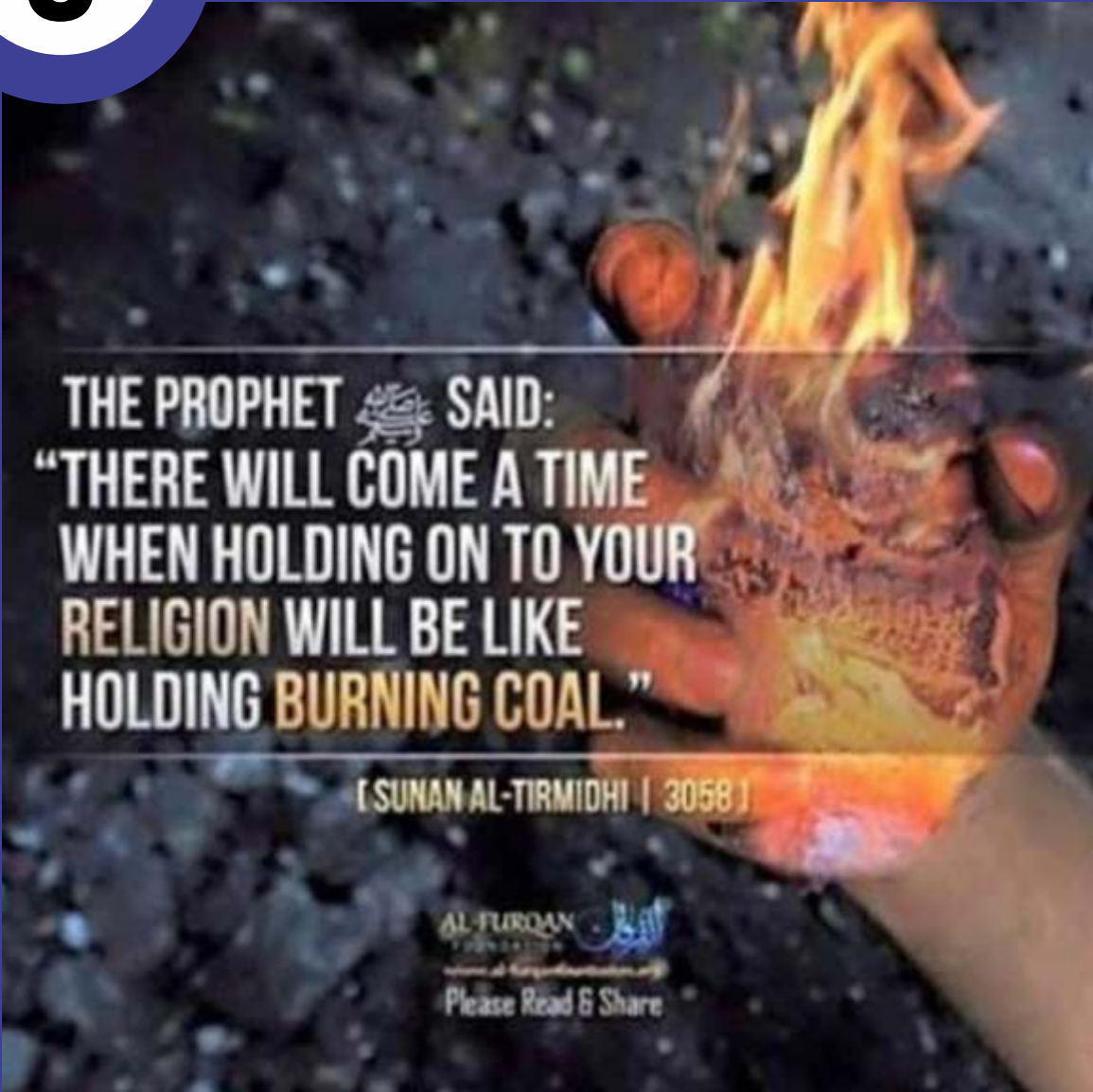
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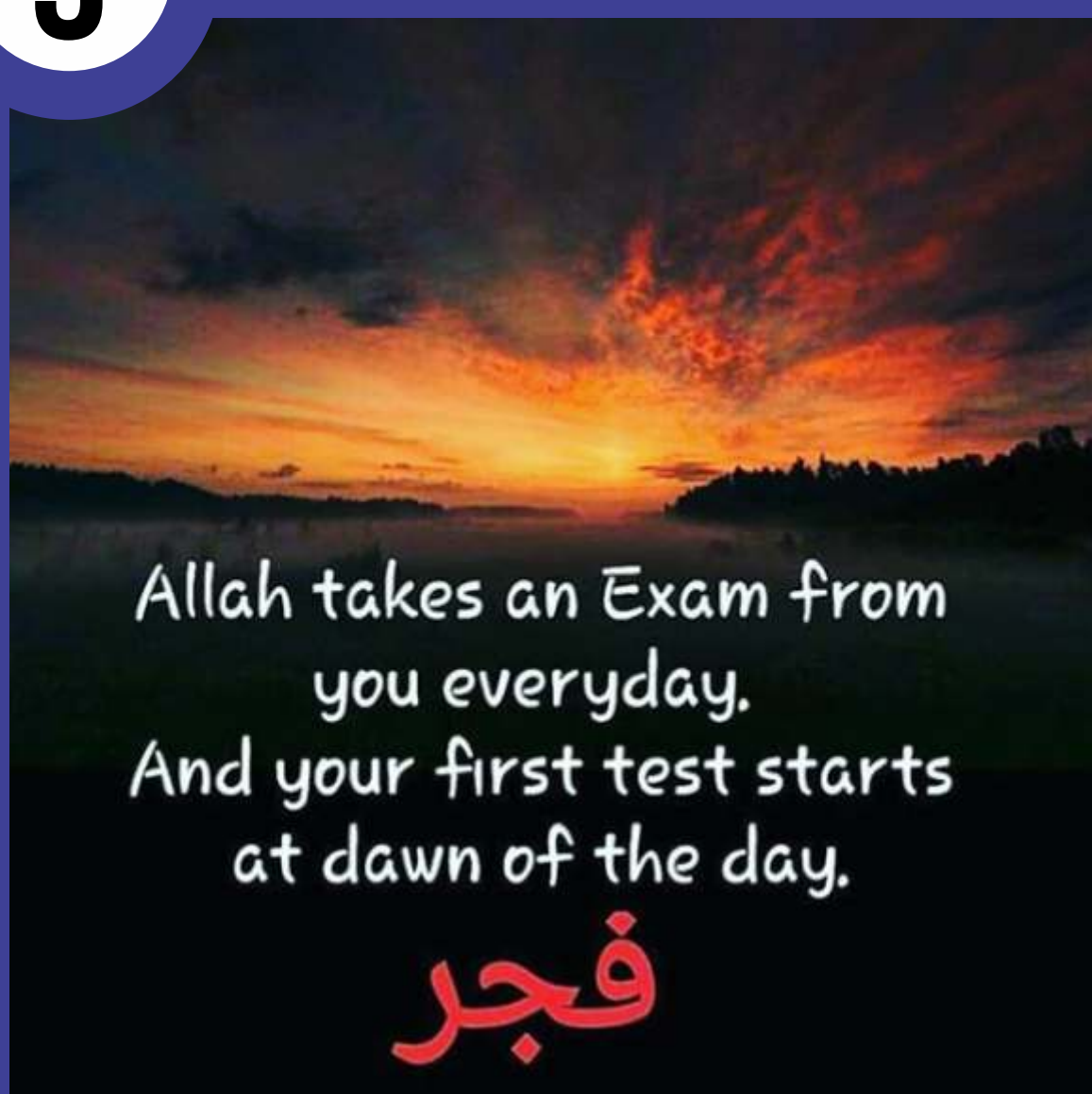
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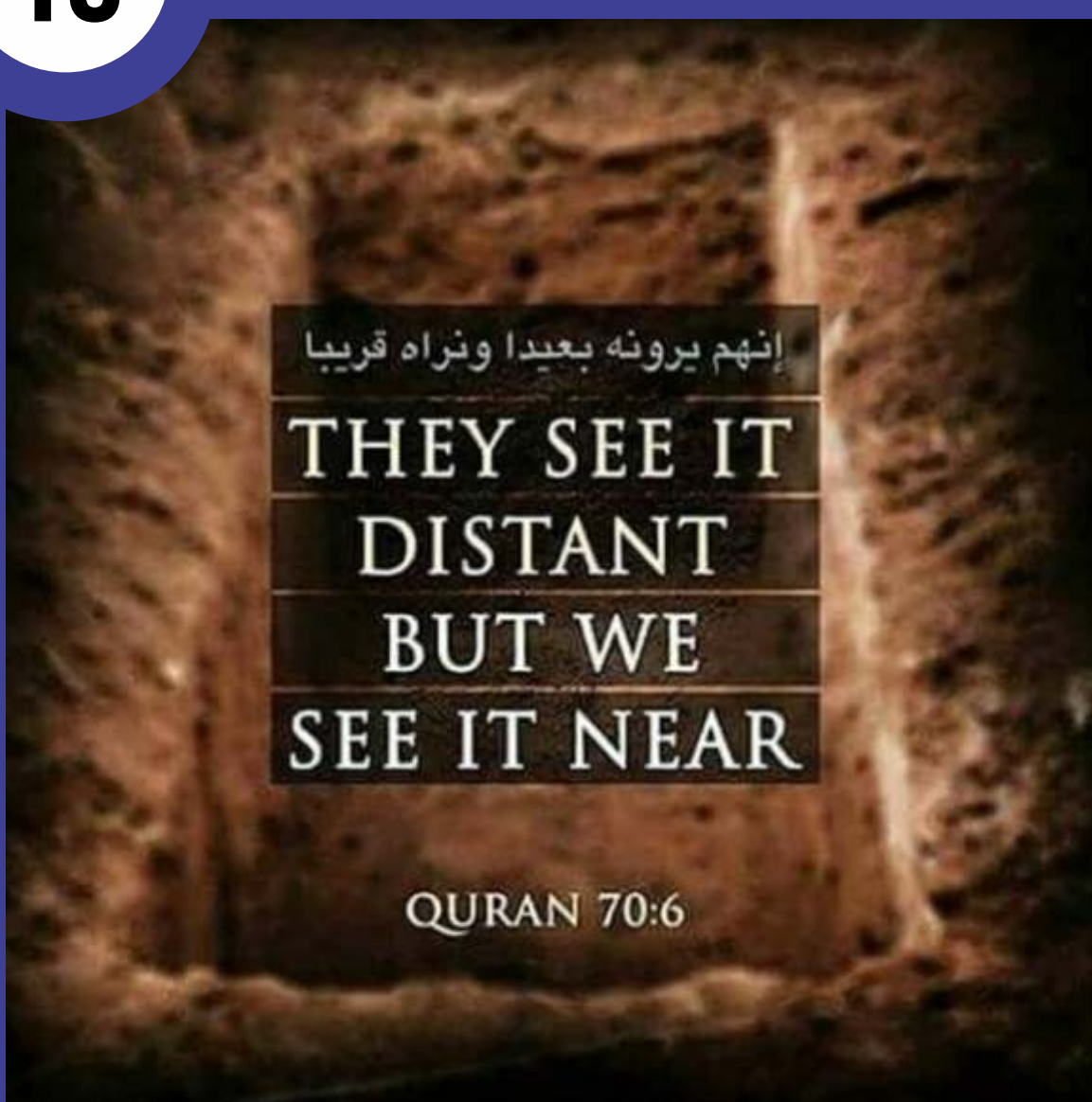
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one way to conquer...

And those who know knows.

CONQUEST
DESIGNS

• the victory of designs •

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All praise be to Allaah who has made the compilation of this listicle possible. We trust you enjoyed it and benefitted from it. We ask Allaah the Exalted to accept it as an act of worship and make subsequent editions more beneficial.

We also wish to commend our brothers and sisters who have been striving to revive the ummah through various platforms, may Allaah reward you all abundantly and purify our intentions from show-off. Aameen.

We are most committed to serving the ummah better, therefore, we will be glad to accept advices from our noble readers. The religion is naseehah as the messenger of Allaah said.

JazaakumuLLaahu Khayran.

See you next week in shaa Allah!

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